1: Burrows--164 (1947-48) Woleaians
116, 177, 212, 797 Ifalik

"The name 'Yfaluc' appears in a list of names of islands collected by the Spanish Jesuit priest Paul Clain from 1678 to 1696; but the Spanish, though they were settled on Guam in the 17th century, and had some claim to all this part of the Pacific, never visited Ifalik, so far as available evidence shows. During the 19th century they sent missionaries to most of the islands round about, but for some reason omitted this one. The people of Ifalik know about these batre (padre), and how they opposed the native religion. In 1947 some visitors from Woleai rather pointedly stayed away from a native religious ceremony held on Ifalik during their stay. This was understood as the effect of a missionary's work on Woleai long ago, and caused no comment.

Traces of Spanish or missionary influence on Ifalik are few. Perhaps the most important is the system of writing known to some of the natives. It came to Ifalik from Woleai, where it was taught by a missionary. Maroligar knew enough of it to keep a note-book in which he had written some song texts. The letters were obviously derived from our alphabet. I did not attempt to learn or analyze this writing. It seemed to be adequate for recording the text of a song, but was known only to a few, and very little used even by them."

4: Krämer--14 (1909) 1937 Woleaians
116, 177, 797 Lamotrek

There is no [MR: mission] station on the island [MR: of Lamotrek] but influence is extended from Truk and from the west.

4: Krämer--203 (1909) 1937 Woleaians
116, 797, 175 Woleai

There is no white missionary on the island of Woleai.

On Oleai I learned more about the missionary Snelling, after he had been ordered to leave the island. He sailed to Onoun and Póloat but missed both and on his return voyage arrived on Aurepik after drifting on the high seas for three months in a native canoe; the crew of a boat from Oleai saw him on Aurepik. He had become so thin that he looked almost like a skeleton. The crew of the Oleai canoe reported the news at home, and the head chief Agupelióor set out to get Snelling. He actually brought him to Oleai and transported him to Vósavo to his house on a stretcher--he was too weak to walk--where he died after a short time. Agupelióor had promised him to take him to Truk as soon as his wife had given birth. It seemed as if the Japanese had interfered in a disagreeable fashion.